

the garden, became beastly in his nature, his animal nature came to the front, and ruled the higher and spiritual part of his nature, witness the pollutions of the race and its degradation in the past six-thousand years, their killing each other and eating each other.

And when we consider that in the dark places of the earth, which are full of cruelty, there are human beings, so little removed, or above, the beast in reason and intelligence, that the divine likeness is nearly effaced.

Witness also the scriptural declaration, "I said in my heart, concerning the estate of the sons of men, that God might manifest them, that they might see that they themselves are beasts.

For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they all have one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All are of the dust, all turn to the dust again" Eccl. iii, 19, 20.

For the creation was made subject to vanity, not of its own will, but by reason of him who placed it under. Truly man has been given the heart of a beast.

The dream says,—“nevertheless leave the stump of his roots in the earth.” “For there is hope of a tree, if it be cut down that it will sprout again and that the tender branch thereof will not cease, though the root wax old in the earth \* \* \* yet through the scent of water, it will bud,” etc., Job. xiv, 7, 8.

Hence if the stump had been uprooted, there would have been no hope of the reliving of the tree.

What does this “stump” symbolize, it symbolizes two things: first, the present condition of man; and second, the possibilities of a more glorious future existence.

It is difficult to realize the glory of the perfect human nature, as man is so marred and degraded by sin. Yet we may realize that glory to some extent by the following comparison, as the barren, sightless, stump of a tree, is to the tree, in all the glory of its fruit, leaves, limbs, and grateful shade, so is man at present, to what he was—prior to his fall.

And now with reference to the

“stump” symbolizing the possibilities of a more glorious future existence, that will be clear to us when we think of some, in whom the image of God is almost restored; and we had to say of such men, that they were God-like men exhibiting the wonders of God’s grace, whose lives adorned as they were, with the fruits of the spirit, love, joy, meekness, gentleness, etc., made them appear beautiful indeed.

Thus has God, even in all the ages, exhibited to the world, in His “little flock,” how it is possible to take away the beastly heart, the stony heart, and give them the human heart, the heart of flesh. And thus, in a measure, prepare the world for “that day in which He will judge (try) the world in righteousness.” The Holy watcher said, “leave the stump of his roots in the earth, even with a band of iron and brass and let seven times pass over him.”

What is this band of iron and brass? The band of iron and brass encircling the stump, was to prevent its growth, until the time appointed.

Hence in its application to the race it means some restraining influence upon man, preventing him from regaining his former position of glory until the time appointed by God, and it is evident that such restraining influence exists, inasmuch as man has not, even after six thousand years of experience, been able to regain the Garden of Eden state. The nearest approach to it is seen in the individuals, who have that Edonic peace and communion with God, that once existed between earth and heaven. Death and the dying condition of the race may be considered as the “band of iron and brass,” as “iron breaketh in pieces and subdueth all things,” it is suggestive of the strength of death.

Ah! Yes; who can successively resist death? who can stop in his downward career to the grave.

“There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death. There is no discharge in that war. Eccl. viii, 8.

The evolutionist who presumes to trace the progression of man, from a “primordial cell,” up to his present moral and intellectual position, must

at least leave man in the embrace of death, beyond which he can see no progression, the evolutionist cannot supply the answer to the question, “If a man die shall he live again”?

But when by the resurrection of the dead the “ironband” is broken, then will man (the race) again grow into the image of God, under the benign influences of the Son of righteousness.

And in the similitude of the tree stump, through the scent of water sprouting and budding, so man by partaking of the “water of life,” (which will then flow as a river see Rev.) grow and develop as trees, in righteousness, and again be covered with the glories of the perfect human nature, as with boughs and leaves, under whose grateful shade the lower creation will again take shelter and refuge as at first, and man again be lord of creation.

The “seven times” evidently refer to seven thousand years, six thousand to which are now past.

It is evidently the purpose of God to give man an experience with pain and death, the results of sin, in order that they may know that the most High ruleth in the kingdom of men.

Will they profit there-by, do you ask? let us answer in the language of Nebuchadnezzar, “at the end of the days, (the seven times,) I, Nebuchadnezzar lifted up mine eyes to heaven, and my understanding returned unto me, and I blessed the most High, \* \* \* at the same time my reason returned unto me \* \* \* mine honor and brightness, returned unto me \* \* \* and I was established in my kingdom.

The race has been looking down among themselves for help, in the attempt to solve the difficulties in their existence. They cannot even govern themselves in harmony with the principles of justice and equity.

But when they look up and lift up their eyes to heaven, and their understanding and reason returns to them, and they become willing subjects of that everlasting kingdom, and know that the most high ruleth in the affairs of men “then will they praise and extol the King of heaven, whose works are truth, and those who walk in pride He is able to abase.” Then with united voice will they exclaim, “Alleluah! for the Lord God, Omnipotent reigneth.”

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